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563 the schools were integrated, and St. Johns, previously all white, became the high school for all island youngsters. Many white parents subsequently put their children into a private academy, but for the youth of the black community, St. Johns High offered new hope. Yet today the school system is still lacking. A desegregation suit against the county school system has been in federal court for six years. Brought by the Justice Department with the NAACP, it charges the Charleston County School Board with maintaining segregation and providing inadequate educational opportunities for minority students.

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178 FOR NEARLY THIRTY YEARS two things have greatly impressed us about Johns Island. One is the continuing process of community education and struggle that enables local people to maintain some measure of control over their institutions and their lives. The other is the rich Afro-American cultural life on the islands. Given the pressures of development and economic survival, the need to address contemporary issues with sophisticated tactics, what will survive of the older sea island culture? Public interest has certainly grown in coastal culture, language, and history on both a popular and scholarly level. In addition, there have also been patterns of change in the community and the cultural choices made by island people.

545 The Moving Star Hall Singers, a family group who began traveling nationally when we lived on Johns Island, continues to travel and to share religious music, folktales, children's game songs, and life experiences in a range of settings. They are widely recognized as outstanding carriers of the oldest layer of Afro-American cultural expression in the United States. In more recent years they have been invited to perform in local situations, including the Spoleto Festival held annually in Charleston. In the summer of 1988 they performed at a national festival of Afro-American arts in Atlanta.

159 In 1984 Mrs. Janie Hunter received a National Heritage Fellowship from the National Endow-
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